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many—have had to delay its appearance if the wider method had been adopted. But whilst rightly making the present volume uniform with its predecessor of 1886, Mr. Cowley and Mr. Nicholson are fully aware of the advantages offered by the fuller plan of work. In his "Introductory Note" Bodley's Librarian writes as follows:—"There were powerful reasons for not attempting in this volume any considerable new departure in cataloguing . . . A much more advanced standard of detailed description has, however, been adopted of late years for the cataloguing of Bodleian MSS., and may be expected to be followed in the next volume of the catalogue. I hope also that within the next decade it may be possible for Mr. Cowley to undertake an appendix to vols. I and II, which will give the student all the supplementary palaeographical and historical information which it may be desirable to add."

The Bodleian Library thus gives us an excellent instalment worked on the old system, and it at the same time promises more on a fuller scale for the future. Something remains, of course, to be learnt from such oriental cataloguers as the late Drs. Wright and Rieu, who in an eminent degree, combined clearness with fullness; but in the meantime we are genuinely grateful for the present gift, both as a work admirable in itself and as an earnest of greater things to come.

G. MARGOLIOUTH.

DR. KARPELES ON NINETEENTH CENTURY JUDAISM.

Jews and Judaism in the Nineteenth Century, by GUSTAV KARPELES.

Translated from the German. Philadelphia (the Jewish Publication Society of America), 1905, pp. 83.

DURING the winter 1899-1900 Dr. Karpeles lectured to the *Verein für jüdische Geschichte und Litteratur*, at Berlin, on Jews and Judaism in the nineteenth century. Our enterprising American coreligionists did not even wait for the lectures to be published in the original. The translation before us was made from the author's unpublished MS., and English readers may well feel grateful for having these lectures made accessible to them.

Delivered before a mixed audience, these four lectures do not pretend to be anything more than popular addresses. But they are interesting and stimulating, and form a welcome addition to the author's valuable services towards the popularization of Jewish history and literature. Dr. Karpeles is here chiefly concerned with German

Jews and Judaism in the nineteenth century, though he by no means altogether ignores the English, French, or American Jewries. The predominant share which German Jews and Judaism occupy on our author's small canvas is no doubt partly due to the fact that Dr. Karpeles was addressing a German audience. But there may have been also another and more weighty reason. The eighteenth century in Judaism was a period of transition from the old to the new, a period of dawning dissatisfaction with the old. It was in the nineteenth century that the struggle commenced in good earnest. And Germany was the chief battle-field of this keen spiritual conflict between the old and the new. Although the Reform movement, which largely represents this conflict, has found most adherents in America, it was on German soil that its chief battles were fought. Hence German Jewry may well claim the lion's share in any summary account of nineteenth century Judaism.

At the beginning of the nineteenth century the old and the new confronted each other in uncompromising antagonism. "Put the two names Hirschel Lewin and Rahel Levin next to each other, and the whole abyss yawning between the old and the new is uncovered. Hirschel Lewin, the chief rabbi of the Berlin community at the beginning of the century, is the representative of the old ; Rahel Levin, the wife of Varnhagen von Ense, is the typical representative of the new. These two did not speak the same language. From Rahel's *salon*, in which noted diplomats, princes of the intellect, members of the royal family, poets, and warriors moved on a footing of intimacy, no bridge led to the synagogue of the Heiderreutergasse, where the services were conducted entirely in Hebrew, with as strict a regard to tradition as in the remotest corners of Russia or Galacia. Compromise was out of the question, an agreement not to be thought of, a separation inevitable." Hence the appalling frequency of baptism among German Jews. And things might have been worse but for the influence of the more modern rabbis and preachers. It is quite refreshing to read our author's good opinion of modern preachers. "Only the preachers who with their modern education and their oratorical ability entered the lists as the champions of Judaism, only they succeeded in awakening religious sentiment in the educated classes, who had felt disgraced by their religion and their co-religionists." It was, of course, the whole aim of the Reform movement to bridge over this dangerous gulf between the old and the new. And Dr. Karpeles rightly claims for it three important achievements tending towards this end. "To the unbiassed observer, raised above party issues, it seems like an indisputable fact that in Europe at least the party of more moderate reform has gained greatest

headway. One thing cannot be denied, that three great achievements accomplished solely by this party have through it worked for the common weal of the whole body of religious Jews. The three achievements are: a well-regulated public service, sermons delivered in the language of the land, and systematic religious instruction. One cannot estimate these achievements too highly, for after a period of utter degeneration Judaism through them was brought back to introspection and a self-conscious purpose."

Dr. Karpeles devotes considerable space to anti-Semitism and its baneful effects. But oppression from without, and defection from within, though they depress our author, do not make him despair. He still firmly believes in Israel's mission, as the efficient and the final cause of Israel's past and future existence. And he advocates it with a warmth that cheers and stimulates.

The translation as a whole is very readable, though when one reads such a sentence as "The rapid progress of the Jew in modern living is astounding," one is inclined to suspect the translator of indulging in a little sly sarcasm of his own.

A. WOLF.